

The **INSTRUCTOR**

JULY

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MANTI TEMPLE

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INSTRUCTOR CONTENTS

The Children's Bureau— <i>Milton Bennion</i>	301
Juvenile Delinquency — A Review— <i>Milton Bennion</i>	305
A. W. Ivins—Indian Service— <i>William R. Palmer</i>	313
George Q. Cannon— <i>Joseph J. Cannon</i>	315
Temple at Manti	320
Autobiographical Sketches (III) — <i>Thomas L. Martin</i>	321
Conversions (Otto & Josephine Gaeth)— <i>John Henry Evans</i>	322
Pioneers of Southern Utah, Chas. Adams— <i>Wm. R. Palmer</i>	328
What of Tomorrow — <i>LeRoy Wahlquist</i>	331
Eleventh Chapter of Isaiah— <i>Sidney B. Sperry</i>	332
Departments	335
Creative Gospel Teaching— <i>Howard R. Driggs</i>	342
Junior Sunday School	347
Funny Bone	352

CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOL JULY, 1944

For Children
Handcart Boy— <i>Howard R. Driggs</i>
John and Judy and the Pioneer Day Parade— <i>Alice B. Woolf</i>
Little Americans— <i>Wyroa Hansen</i> .
Gramp's Mules— <i>A. H. Gibson</i> .
A Guest With Wings— <i>Mary C. Shaw</i> .
The Wedding Shoes — <i>Sara O. Moss</i> .
Bright Treasure— <i>Helen Hinckley Jones</i> .
Children's Poems.
For Children and Teachers
An A B C of American History — <i>Lucile Cannon Bennion</i> .
The Fall of Jericho— <i>Dorothy O. Barker</i> .
The Word of Wisdom for Children— <i>Leah D. Widtsoe</i> .
Mission — Neighborhood—Home Primary Lessons.

To The Instructor:

Congratulations to you on your new magazine. I have particularly enjoyed some of the articles on "Pioneers of Southern Utah." The accounts of my grandfather, George A. Smith, are extremely interesting as well as accurate.

Sincerely your brother,

GEORGE ALBERT SMITH, President, Council of the Twelve

THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints

Devoted to the Study of What to Teach and How to Teach
according to the Restored Gospel

PRESIDENT HEBER J. GRANT, Editor; MILTON BENNION, Associate Editor; WINDELL J. ASHTON, Manager

The Children's Bureau

MILTON BENNION

More than 100 years ago the federal government began expending money for the improvement of agriculture throughout the nation. This use of public financial resources and extension of government activities was rapidly increased during and following the Civil War, when agriculture attained the status first of a bureau and then of a department. More than 50 years ago the head of this department was made a member of the President's Cabinet. In the meantime there has developed within the department many bureaus and other divisions for special forms of service; such as, the Bureaus of Animal Industry, Dairy Industry, Plant Industry, Agricultural Economics, the Office of Experiment Stations, the Forest Service and other bureaus and offices dealing with special phases of the complex problems of agricultural science.

It was not until the last half of the first decade of the 20th Century that official recognition was given to the need of expenditure of federal funds to give direct assistance to families and communities toward the application of the human sciences, such as educa-

tional psychology, sociology, and psychiatry, in the betterment of methods of child training and social work. The meager appropriations to the Bureau of Education, now called the Office of Education, had dealt almost wholly with schools, domestic and foreign.

"The creation of the Children's Bureau was first suggested to President Theodore Roosevelt in 1906 by Lillian D. Wald, founder of the Henry Street Settlement in New York City. The recommendation of President Roosevelt and, later, of President Taft that such a bureau be created, the endorsement of the idea by the first White House conference on child welfare in 1909, and the support of numerous organizations and individuals representing varied interests, led to the introduction of several bills from 1906 to 1912, when the Sixty-second Congress passed the measure sponsored by Senator Borah. This act was approved by President Taft April 9, 1912. It directed the Children's Bureau "to investigate and report * * * upon all matters pertaining to the welfare of children and child life among all classes of our people."

In defense of the proposed measure, President Taft wrote in March 1910:

"We have an Agricultural Department and we are spending \$14,000,000 or \$15,000,000 a year to tell the farmers, by the result of our research, how they ought to treat the soil and how they ought to treat the cattle and the horses, with a view to having good hogs and good cattle and good horses. Now, there is nothing in the Constitution especially about hogs or cattle or horses; and if out of the public treasury at Washington we can establish a department for that purpose, it does not seem to be a long step or a stretch of logic to say that we have the power to spend the money in a Bureau of Research to tell how we may develop good men and women."

In justification of federal assistance in the solution of complex human social needs Woodrow Wilson wrote in his inaugural address, 1913:

"There can be no equality of opportunity—the first essential of justice in the body politic—if men and women and children be not shielded in their lives, their very vitality, from the consequences of great industrial and social processes which they cannot alter, control, or singly cope with."

In further justification of the rights of children and the obligations of adults, Herbert Hoover in his opening address to the White House Conference on Child Health and Protection, November, 1930, offered the following advice:

"From your explorations into the mental and moral endowment and opportunities of children will develop new methods to inspire their creative work and play, to substitute love and self-discipline for the rigors of rule, to guide their recreations into wholesome channels, to steer them past the reefs of temptation, to develop their characters, and to bring them to adult age in tune with life, strong in moral fiber, and prepared to play more happily their part in the productive tasks of human society."

This is in line with the point of view expressed in White House Conference of 1909 on Care of Dependent Children. The following is recorded in the Proceedings:

"The most important and valuable philanthropic work is not the curative, but the preventive; to check dependency by a thorough study of its causes and by effectively remedying or eradicating them should be the constant aim of society."

Thus the purposes of The Children's Bureau are indicated and justified by the heads of the federal government in various administrations since the idea was conceived. The work of the Bureau from its begin-

nings has been on a high professional plane with no taint of partisanship or other ulterior motive. This has been manifest throughout in the personnel of the Bureau and the kind of advisory service it offers to the people of every state in the union that desires to secure the best results from its expenditure of time and money in social betterment activities.

This is important in all corrective work but even more important in preventive measures, upon which emphasis should be placed by all educational and social workers.



'The principles underlying one's right to live his own life is simple, just, and not be fairly questioned. When a child becomes self-maintaining, and then only, may he in justice demand to live on his own. The right to live one's own life irrespective of the guardianship of parental direction exists only when one no longer receives without adequate return. To earn one's right is the basis of independence. Moreover this freedom carries with it the responsibility of normal living, to be surrendered morally or legally when liberty is turned into such license as proves detrimental to the well-being of one's self or others.

Many good people will be startled when we say that some use their religion as an escape from duty. It is a thousand times easier to wrestle with the Lord in prayer that He succor the sick and care for the poor; much ground can be covered in short order as one includes in petition all those who stand in need. Compared with filling one basket with groceries, another with soap, towels, and linen, and spending an hour in the house of poverty and sickness as a ministering angel, a season of fervent prayer represents both physical and spiritual economy. I believe we should use the term religiosity at this point.

What Price Alcohol? Robert S. Carroll, M.D., Macmillan Co.

Juvenile Delinquency

A REVIEW BY MILTON BENNION

Understanding Juvenile Delinquency, Publication 300, 1943. *Controlling Juvenile Delinquency*, Publication 301, 1943; U. S. Department of Labor, Children's Bureau.

These bulletins were prepared to meet the present urgent need of expert guidance based upon the best scientific knowledge now available relating to family and community life. Both may be had by anyone interested who will ask for them. Write the Superintendent of Documents, U. S. Printing Office, Washington, D.C., and enclose two dimes.

Current popular discussions of the failures of contemporary educational methods emphasize the fact that there is a natural tendency in reacting against the evils of an objectional practice to fly to the opposite extreme. This is what has happened with some of the enthusiastic devotees of Progressive Education. Some of their opponents would have us revert to the methods of a generation ago with all of its bad features, thus loosing all the valuable results of scientific studies of human nature. Principles thus formulated are being applied in the personnel departments of business and industry. They are also

being applied effectively in the army, as illustrated in the new methods of treating so-called "shell shock." Failure to apply these principles in educational practice would be a great and inexcusable mistake. It may come about, however, if educational methods and practices in social work are dictated by persons who are ignorant of recent advances in applied psychology and sociology and in psychiatry.

The bulletins of the Children's Bureau here reviewed represent a serious and conservative effort to apply these principles to the problems of family and community life in language devoid of technical terms or other obstructions to understanding by the uninitiated in the scientific studies upon which conclusions are based.

Having had permission of the Children's Bureau, we let the bulletins speak for themselves in the following quotations:

Relations with Parents

"Doctors Healy and Bronner in a study of delinquents and their nondelinquent brothers and sisters found that the essential difference between the two groups lay in the fact that the nondelinquents had

satisfying relationships with their parents in their early life while the delinquents did not. Many of these delinquent children felt unloved and developed a lasting sense of injury or hostility toward the world. Some, on the other hand, had been so pampered — 'spoiled' — in their childhood that they had never learned to control their impulses properly or to accept discipline. Away from the indulgent protection of their families, they were unable to make the adjustments necessary for social living.

"Everyone—the delinquent and the law-abiding—has certain fundamental emotional needs that he seeks to satisfy. Simply expressed, they are the need for love and affection, for security with other human beings; and the need for growth and achievement and for recognition from other human beings.

"In order that a child may grow up into a mature, well-adjusted adult, able to participate in our society without too much emotional strain, he must have, particularly in his early childhood, the kind of family that will help him answer those needs. First and above all, he must be secure in his relationship with his parents. He must feel that he is loved, that he 'belongs.' Such security gives him a sense of worth and of confidence in himself, which help him toward becoming an integrated personality.

Need for Achievement

"For his healthy development into maturity, a child must have the

kind of relationship with his parents that will fulfill his second need—the need for growth, for achievement, for status as an individual apart from his family. As a child develops, his interests gradually broaden and his experiences expand outside the family circle. As he approaches puberty he wants to assert himself, to become independent, and emancipate himself from his family.

"All children—and for that matter, all adults—need recognition, approval from others. Failing to find satisfaction for this basic desire in their actual experiences, they get what comfort they can by withdrawing into the realm of fantasy where all their wishes come true. Or unable to gain recognition through socially acceptable behavior, they may turn to delinquency to get the acclaim and admiration they seek from their companions.

"This does not mean that all children who are rejected, 'spoiled,' or guilt-ridden, who feel frustrated, inadequate, and revengeful, become delinquent. Some of these children find expression for their conflict in ways that are not legally forbidden. But the child who is unhappy in his family relationships is likely to seek satisfactions away from home.

Relations with Teachers

"An uncomfortable relationship with a teacher who has no understanding of his needs may impel a child toward truancy. Rigid discipline, imposed by a teacher who demands obedience through strict

authoritarian methods, can only serve to increase the feeling of rebellion and retaliation against persons in authority that some children bring to school to begin with. Conversely, weak discipline leading to futile and confused school hours can have the same effect.



JULIA LATHROP

Evil Effects of Poverty

"As long ago as 1919 Julia C. Lathrop, first Chief of the Children's Bureau, said:

'Children are not safe and happy if their parents are miserable, and

parents must be miserable if they cannot protect a home against poverty.

'Let us not deceive ourselves. The power to maintain a decent family living standard is the primary essential of child welfare. This means a living wage and wholesome working life for the man, a good and skillful mother at home to keep the house and comfort all within it. Society can afford no less and can afford no exceptions.'

"It was true then, it is equally true now."

The Role of the Church

"To give spiritual guidance—this is the primary role of the church. As one of the community forces influencing children, the church can also contribute concretely to the prevention of delinquency. To do so its leaders must take an active interest in community life. They must be aware of conditions in their neighborhood that make for delinquency and take steps to eliminate them. They can arouse public concern for community problems and spur church members into doing something about them. They can cooperate with other agencies and neighborhood groups to make the community a better place to live in.

"Church buildings can serve as community centers with recreational programs so varied and attractive that children will be eager to come. These programs might in-

clude discussion groups in which older boys and girls could thrash out their ideas, doubts, and beliefs. Ideals are molded by the personalities we admire. Group leaders in church activities, therefore, should be the kind of men and women who understand young people and arouse their respect and admiration.

Leisure-time Agencies

"More important than any other aspects of its program, as of any agency dealing with human beings, are its workers. Leisure-time agencies must have the kind of leaders who are not merely experts in physical culture, or dramatics, or arts and crafts. They must be sensitive to the needs of children and able to meet them. They must understand the implications of human behavior and be sufficiently trained to spot the child whose actions indicate some maladjustment as, for example, the child who always wants to be the 'boss'; the child who pursues his interests always alone; the child who flits from one activity to another without completing any; the child who wanders around by himself and just 'watches.' Through personal interest and attention a skilled leader can help to meet the needs of a maladjusted child. By manipulating the agency's program he can gradually help one child to develop the ability to get along with others; another to get group recognition through his achievement; a third to develop initiative or a capacity for leadership; and a fourth to learn to focus his energies.

"For many maladjusted boys and girls the leader's greatest value lies in giving them a happy relationship with an adult, which they may have lacked. As is indicated in the first section, *What Causes Delinquency?* children take on the ways and attitudes of those they admire. A good relationship with a group leader whom a delinquent child admires may have a great deal of influence in changing his conduct.

Foster Parents' Attitudes

"One cannot stress too often the fact that the essence of successful treatment of a delinquent lies in the building up of a satisfying personal relationship with an adult whom he loves and who loves him. It does not much matter if the wallpaper in the foster home is faded and the furniture shabby. What matters is that the foster parents are understanding people and truly fond of the child, even when they must use firmness to discipline him. They must be able to tolerate his bad behavior without feeling that he is 'ungrateful.' This is a great deal to ask of foster parents, since delinquent children are often overactive, destructive, and lacking in regard for the rights of others. But it is better not to place a child at all than to put him in a home of foster parents who will want him with them only as long as he is 'good' and refuse to keep him when he is 'bad.' As we have seen, delinquents are often children who felt unwanted to begin with. Add-

ed rejection by the foster parents would only intensify their sense of failure and 'unwantedness' and perhaps drive them to further delinquencies.

Community Organization

"No one program or any one agency can be of much avail. All community services that are concerned with the welfare of children—churches, schools, recreational centers, health services, child-guidance clinics, and the various public and private social services—must be utilized. But they must do more than perform their specific function. They must plan and work together in a coordinated program based upon the 24-hour needs of all the community's children. Such a program would aim to fill in essential services, to eliminate duplication of effort, and to make the best possible use of community resources.

"There must be some form of community organization through which this coordination can be accomplished. 'Community organization' is the means by which representatives from community agencies and institutions, both public and private, and from citizen groups can jointly study the needs of the community and make plans to meet them. Local defense councils, councils of social agencies, and community chests are examples of the group effort known as community organization.

"The task of preventing delin-

quency cannot be delegated solely to experts. It takes the united effort of everyone in the community. As citizens we must take vigilant interest in the community life that affects our children. We can join with other citizens in community groups, whether they be parent-teacher associations, church groups, service clubs, women's clubs, or labor unions, to study local conditions, plan for their improvement, and translate plans into action. We can volunteer our services in recreation centers, nurseries, clinics, and many other child-caring agencies left shorthanded by the war. We can serve on the boards of social agencies and help to interpret their work to the community and the community's needs to them. We can give financial support to agencies doing a good job.

Community Services

"Community measures for prevention and control of juvenile delinquency in wartime, as at all times, must begin with strengthening, expanding, and developing community services that are needed for the protection, growth, and development of every child.

"These services cannot and should not be developed merely as part of a program of delinquency prevention. Instead they should be directed toward promoting the objectives of the community for the positive well-being of all its children. Nevertheless, as its first step any group concerned with control of delinquency must assess the provisions

for the home life, health, schooling, and welfare of children and take steps to stimulate and support all groups seeking to strengthen these measures and fill in any gaps that may exist.

"A community planning a program to combat juvenile delinquency will need to draw on all available resources within its borders and outside. Through the participation of Federal, State, and local agencies and citizen groups the community services that affect children and youth can be strengthened, expanded, and developed. This must be done if we are to safeguard our children, who are the strength and future of the Nation.

"All children have needs above and beyond those that can be met by their families. These must be met by the resources of the community. The availability of these necessary resources for all children has a special significance in this war period when family life is subjected to strains and dislocations. Strengthening of community resources is of substantial importance in prevention of juvenile delinquency. If these resources are based on a broad concept of public responsibility, many children not only may be saved from falling into unacceptable behavior but also may be pre-

pared for rich, purposeful, and creative living.

"Children and young people, in their inexperience and lack of discrimination, are easy prey for harmful influences in the community. Such influences, therefore, should receive attention in an effort to control wartime juvenile delinquency. If control over harmful or potentially harmful influences is definitely assumed as a public responsibility, the opportunity for children to engage in delinquent activities will be reduced or in large measure removed.

"An individual child who commits a delinquent act or who is found under circumstances that appear to indicate delinquency, who presents behavior problems, or who engages in mischievous and destructive conduct, requires consideration in any program of delinquency control. The services afforded by the social agencies of the community, both public and private, are important factors in determining whether a child will become confirmed in delinquency or be able to substitute some constructive activity for his unacceptable behavior. For the development, strengthening, and extension of these services the local public welfare agency has major responsibility."



Anthony W. Ivins

WILLIAM R. PALMER

IX Indian Memorial Service for President Anthony W. Ivins

As a boy in the Southern Mission President Ivins became acquainted with the Indians of the Pahute and and Shivwits tribes. They familiarly called him "Tony," and came to look upon him as their special friend and spokesman among the white settlers in their country. They regarded his call to Mexico as a very sore loss and they hailed his return with great rejoicing.

In 1924 the Church purchased some homes and a twenty-five acre farm for the Indians at Cedar City and presented this property to them on Christmas day. Since I had been instrumental in bringing the matter to the attention of the First Presidency, and President Ivins had plead the Indian cause so successfully, they decided that they wanted to show their appreciation of our efforts in their behalf by electing us to full membership in the Pahute tribe.

With the assistance of William H. Manning, music director at the Branch Agricultural College, they worked up a very creditable program of Indian songs, dances, games and pantomimes and put on a three day feast and celebration. The program of dances, chants, etc., was

given each night in the College Auditorium before packed houses.

For our induction they had prepared a ceremonial dance. A new soapstone pipe had been carved out by the Medicine Man and loaded with special herbs mixed with tobacco. Part of the ceremony consisted of the smoking of the pipe in symbol of fellowship. President Ivins and I must take our puffs with the rest as it went around the circle, but they allowed us to take our two puffs dry before the pipe was lighted. This favor out of respect for our scruples against tobacco.

We came out of the celebration with full membership in the Pahute tribe, a relationship which I have drawn heavily upon to gather their sacred legends and witness their secret ceremonials. President Ivins would have been heart and soul in these matters if he had been near enough to participate. He never came through the country without visiting the camp and it was his custom to call them together and give them a good talk.

Questions grew out of our induction which the Indians had not foreseen and on which they were not at first united. Should we be given free access to all the tribal powwows with their very sacred and secret ceremonials? Should they tell

us everything we inquired about? Would we understand their sacred things or would we make fun of them. Would we tell all that we learned to the white people? These and many other matters that concerned us were subjects of earnest discussion in their Tribal Council meetings. There were also some jealousies. Since the Church was not buying farms for all the Bands, some were not at first in favor of giving "Tony" and "Will" full tribal privileges.

It took two years of discreet angling for me to obtain an invitation to attend a Pow-wow and witness all its ceremonies. I learned later that it had been discussed in every Tribal Council, but permission could not be given until the Chief of every one of the twenty-three Pahute clans gave their unanimous consent. A committee of three leading Chiefs delivered the invitation to me and I was to write "Tony" that he could come also. President Grant, at the time, was in the East and "Tony" sent very sincere regrets that he could not come.

A few months later this same committee waited on me again. They were speaking for the twenty-three chiefs. They wanted to know if when I die they should have an Indian Sing as they do for all Indians. Would I be mad? Would my wife be mad? Would my family be mad? Would the Mormon bishop be mad? Do the Indians want to have a sing for me when I die? I asked. They said yes if nobody would be mad. I told them I would

be happy, not mad, and I would tell my family they must let the Indians come. They said, "All right, Will, you tell Tony all the same. You ask will he be mad."

I wrote to President Ivins and he was very happy about it. He said it was one of the greatest compliments he had ever received.

The word of President Ivins' death reached me very early in the morning. I got in my car and went at once to the Indian Camp, arriving before anyone was up. I called to the chief and in a few minutes he came out. I told him Tony was dead and immediately he began to shout that news. In just a few minutes every person in camp gathered around us. I gave them all the news I had. Most of the Indians were out in the mountains.

Chief Jimmie said. "We got to go to Salt Lake to give Tony sing. How much money in camp?" They all threw down their purses and Jimmie counted the money. It amounted to only four dollars and sixty-five cents (\$4.65). He was much disappointed.

I knew there was no place for a lot of Indians in Salt Lake City and that they would not be understood there. I felt that they might come home disappointed; so I said, "Why don't you have a sing for Tony down here?" They asked, "Would they send Tony down here. We can't have sing without Tony."

I said, "Yes you can. We have had lots of funerals when the dead man was not present, and you can do that, too." He said, "Tony will

never know we cry for him. His spirit stay up there with him." I assured him that Tony would know that his friends everywhere would cry for him.

The chief began giving orders. One was to go to Indian Peak and the Indians there, another was to go to the telephone and call Moccasin, and Santa Clara and Moapa and Kanosh and Koosharem. Others were to hunt the Indians in the mountains. "All of them must come to Cedar for Tony's sing tonight."

That evening Indians were coming in from all directions and over two hundred were here at sunset to join in the funeral chants.

The Indian Sing begins at sunset and continues until sunrise. They have a string of songs that come in proper sequence through the night. At certain places the chant stops and everyone surrounds the dead person and weeps and wails. They explained to me that the songs were like a string that runs all through the night. Here and there all along there are knots in the string and everytime they came to a knot they must stop and cry—a very apt illustration. They said I must come and help them for they had never held a sing without the dead person being present.

Their chants go on for about two hours before they come to the first cry. I told them that I could not come until after a meeting but they could begin and go on just as if Tony were there. I promised to be there by crying time, so they proceeded.

Before going to the camp I re-

turned home and put on my overcoat for I expected to be out all night. As I walked through the house I saw the *Deseret News* lying on the table with a life size picture of President Ivins on the front page. I folded the paper and put it in my pocket, thinking I would hang it on the wall for the Indians to look at.

There was some little confusion when I arrived at the camp. They had reached the first knot in the song string and there was no corpse to cry for. The chief came hurrying to meet me. He said, "What we gonna do now? Cry time come. Tony not here. What we gonna do?"

My hand touched the paper in my pocket and I remembered the face on its front page. I said, "Here is Tony's picture. I will hang it on the wall. Everybody can look at it and think he is here. They can cry because he is dead."

I started over toward the wall to hang the paper up. The chief stopped me. He said, "No, no, dead man he don't stand up, he lay down. Give that paper to me." I handed the paper to Jimmie and he laid it on the floor face up. "Now," he said, "here is Tony's head. Everybody can see Tony's head." He then stepped two long steps down and appraised carefully the distance. right by that big knot in the floor. Then he said, "Here is Tony's feet. You can see Tony's head but you can't see his feet, but they are right by that big knot. Don't anybody step on Tony's feet and legs." They gathered in an oblong circle around

the imaginary corpse, leaving plenty of space below the feet. They began to wail. Their souls overpoured with copious tears which flowed down their dark and sorrow drawn faces.

This continued for about half an hour, then Jimmie reached in and quietly withdrew the paper. When the mourners discovered that it was gone they stopped crying and returned to their seats around the walls.

The singers came back forming two lines down the center of the room, the men in one line and the women in the other. Kneeling on the floor facing each other they began the second series of the song chant.

As the chant went on anyone who wanted to say anything about Tony arose and spoke to the song accompaniment, for the chant never stopped until they came to another cry time. I listened to many simple tributes that told the story of President Ivins' greatness as well as the most eloquent sermon that was given at his real funeral. Here are some samples.

An old man stood up and said, "Long time ago I was boy like this (indicating his size with an extended hand) down by St. George. Tony was little bigger, like this. Tony was herd cow out by Indian camp. Tony come to camp every day and play shoot bow and arrow. Tony say keep cow this side, leave grass that side for Indian horse. Tony good Indian friend."

Another said, "Tony make it good talk all time for us Indians

peoples. Tony say, don't steal, that no good. Tony say don't lie, that no good. Tony say no take another man squaw, that no good. Tony say no get drunk, that no good. Tony say don't make fight, that no good."

Another told of working for Tony out on Kiabab and "Tony give us Indian boy good food all same white boy."

An old woman said, "Tony know Indian heart all the same as Indian."

So it went all through the night. They told of little favors he had done for them; how he had plead their cases in court and how he had talked for them to the Government and to the church and he had secured for them their homes and farms.

Whenever the song string came to another knot Chief Jimmie spread the newspaper on the floor and they went through their weeping and wailing again.

There was evident through all the service a distinct sense of sorrow and loss. They felt that the Indian's best friend was gone. No speaker had been appointed or called but anyone who wanted to say something about "Tony" arose of his own accord. Some spoke several times as new thoughts came to their minds. It was all so simple and spontaneous and there was no affectation or speaking for effect.

A more sincere and soulful service was not held for him anywhere, nor one that brought out more clearly the elemental qualities of a great character.

George Q. Cannon

JOSEPH J. CANNON

The Desert

While the subject of this series could have lived a profitable and interesting life if he had never left the city of his birth, yet he was for-



GEORGE Q. CANNON

tunate that such a multitude of strange and stirring events befell him from early youth. At twenty he had crossed the ocean, seen Nauvoo at its height, witnessed its fall,

crossed the plains and become a pioneer. He had been in the valley of the Great Salt Lake the first two years of its settlement, and had met the desperate conditions of the critical time. Then a new experience was thrust upon him. The call came to turn his face to the western desert. He was deeply disappointed at not being able to remain to help build up Zion, a forlorn Zion indeed, but glorious to him.

Let us quote his own statements regarding this new situation.

"It was in the summer of 1849 that gold-seekers commenced to pass through Great Salt Lake Valley on their way to the gold-fields of California. The richest of these 'diggings' had been discovered by Latter-day Saints, who had gone to California in the 'Mormon Battalion.' The fame of these rich discoveries . . . spread over the world . . . Those who crossed with wagons acted in the most strange and reckless manner. They hoped, when they reached California, to obtain all the gold they wanted, and they were in such eager haste to get there that they cared nothing for the property which they had . . .

"Many of them concluded to leave their wagons, and put their

goods on animals and pack through . . . and to lighten their loads . . . they were glad to let their clothing and other things go at almost any price. By these means the Saints obtained an abundance of articles of which they were very destitute.

"It seemed like a miracle . . . Yet all this had been predicted by President Heber C. Kimball. While he was speaking to the people in the old Bowery the winter previous, he said that wagons, clothing and many other articles, which then were so scarce that none could be bought, would be so plentiful here that they could be obtained for little or almost nothing. When he said this, it seemed impossible that his words could be fulfilled. Brother Heber himself, I have heard him say, was scared at what he had said, it seemed so impossible . . ."¹

Many of the members of the Church, learning of the sauve climate of California and excited by the nuggets and gold dust brought back by the Battalion, became restless and eager to go on to the coast.

Under these circumstances it is strange to read the words of the young man, George Q. Cannon, when he was called to go. It is hardly to be believed that he lacked in the spirit of adventure.

"There was no place that I would not rather have gone to at that time than California. I heartily despised the work of digging gold."²

¹ "Twenty Years Ago," *Juvenile Instructor*, Vol. 4, p. 7.

² "Twenty Years Ago," *Juvenile Instructor*, Vol. 4, p. 13.

Doubtless this youth had other ideas of what he hoped to do with his life. Moreover he had received a deep impression from the exhortations of President Young and his associates that Zion was in the mountains and should be built there and that the metals were to be left where nature put them. The people were promised great blessings if they would cultivate the earth and produce food, and they were warned that apostacy lay in the other direction. The young man certainly would not have gone to California, except to obey the call of the Church, which needed the gold. He was not to dig it for himself.

Early in October, 1849, the little company started by the southern route. There were twenty in the group traveling horseback with pack animals. George Q. Cannon rode a young buckskin mare and packed his provisions and bedding on a grey horse which because of its disfigured ears was called "Cuppy." At Provo about an equal number of gold seekers joined them. These were packers also and had as leader a Captain Smith. All were glad of the company as numbers meant greater safety.

At Beaver Creek, eleven days after starting, they found a stake left by Elder Charles C. Rich who was with the company which had engaged Captain Jefferson Hunt, former member of the Battalion, as guide. The stake was marked 208 miles from Salt Lake City, and directed them to follow down the

creek. Obeying they soon caught up with the larger company.

Here an interesting, and, as it proved, a tragic situation developed. Captain Smith converted those that were with him to follow him over a shorter route, instead of continuing to the Spanish trail. He had a map made by a certain E. Barney Ward, which led directly west to a point in California several hundred miles nearer the mines. It sounded plausible.

Elder Rich, one of the Twelve Apostles called by the Church to California, agreed to change his plans, and left his wagon, packing with a horse and a mule. His decision was made in order to be with those who were members of the Church. He received the impression that if he did not go, some if not all of them would perish.

On the first of November the company with their pack animals left the Spanish trail, parting from the Hunt company, which went on in wagons, and traveled almost due westward. This seems to have been at about where Paragoonah now stands. That night after plodding along in a heavy rain for some fifteen miles, they came to some caves, which they named "Rocks of Refuge." Here they kindled large fires and dried their clothing.

The next day they crossed the continental divide and had some hard going. "Croppy" the pack-horse could not keep up with the company and his owner was left behind. However, Joseph Cain and Henry W. Bigler, stayed with him and late at night, smelling the

burning sage of the camp, made their way to it.

It was rough country into which the little company had ventured. They strained their eyes for some valley which would make traveling possible, but range after range of mountains stood in the way and had to be crossed. Rain at times soaked them to the skin during the day and made their nights, unsheltered as they were, terrible.

The horse "Croppy" became more and more a problem. He fell on the mountainside, wandered from the trail toward water when they traveled near a creek, tried to commit suicide several times, and finally succeeded in drowning himself. The brethren generously divided their young companion's pack and carried it on their animals.

The rains were succeeded by real desert climate. Of the ninth of November, George Q. Cannon writes:

"In starting again we struck over some high hills to the westward and traveled in this direction nearly all day. We estimated our day's journey at 32 miles. We camped in a dry bed of a creek, but could find no water. There was much suffering in camp this night; many of Captain Smith's company offered to give anything they had for a drink. Gloomy and despondent feelings prevailed with a great number, as the prospect of finding water without going a great distance was not very promising.

"To the northward of where we camped were some mountains, and, as the dry bed of the creek came

from that direction, it was hoped that by following it up we might find water there. In the morning, therefore, we started. The weather was very warm for the season, and, after the sun arose, its rays felt oppressive to both men and animals. Before we reached the mouth of the kanyon one of the brethren became almost crazy with thirst, and I had serious fears for him . . . He had recourse to the dreadful expedient of drinking his urine, in the vain hope that he could, by that means alleviate his thirst . . . There were several of Smith's men also whose reason was nearly upset by their excessive thirst."³

Almost fainting from weakness the strongest at length reached a canyon where there was a stream. They drank and then shouted at the top of their voices to the straggling line of choking men that stretched off in the distance, "water, water." Saved, the company named the place Providence Kanyon.

The following day, after traveling up and down hill all day over a "most fatiguing road" they found themselves at nightfall only three miles from the spot they left that morning. Gloom prevailed, "for, after our recent experience, it seemed that, unless there was a change in our mode of travel we must inevitably perish in the midst of this wilderness. Since we left the regular [Spanish] trail we had been wandering about in these kan-

yons, mountains and deserts for eleven days. But our progress in the direction of California had been very slow . . . Our provisions were disappearing, our clothes wearing out, and our animals would soon be too thin to afford much sustenance, if we had to kill them."⁴

Another day and a half they were without water. After studying the situation, Brother Charles C. Rich concluded that the sensible policy would be to strike for the Spanish trail to the south. At a watering spot, which they appropriately named "Division Spring," the Latter-day Saints parted from their companions. Captain Smith "swore by the gods he would go straight ahead, if he died in the attempt."

It is interesting to note that he turned back after killing a horse and drinking its blood. Eleven of his friends, however, went on and they were followed by the company that had been led by Jefferson Hunt. Against the counsel of that wise guide, they abandoned the Spanish Trail and took this new untried northern route, and George Q. Cannon, who so narrowly escaped, tells of their fate: "They wandered, (after reaching a valley in the desert) and the children, crying for water perished at their mothers' breasts. The mothers soon followed, and the men with swollen tongues, tottered and raved and died . . . I have heard it stated that

⁴ "Twenty Years Ago," *Juvenile Instructor*, Vol. 4, p. 60.

⁵ "Twenty Years Ago," *Juvenile Instructor*, Vol. 4, p. 79.

³ "Twenty Years Ago," *Juvenile Instructor*, Vol. 4, p. 52-53.

eighty-seven persons with numbers of animals, perished in this fearful place, and since then it has been called Death Valley."⁵

From Division Spring General Rich led his group south to the Muddy, now called Moapa, where they joined Jefferson Hunt and proceeded westward to Las Vegas and on to the Mojave River. There they met a company of gold seekers, who had lived five or six weeks on beef alone. The generous Mormons gave all their flour to the women and children and went on. Before this George Q. Cannon had lost his mare, and had followed the company afoot. His boots were gone, his mocassins were gone. He was bare-footed. And then he fell sick. Snow came and he lay under a blanket shanty in very desperate straits. Food was now exhausted, but they killed an owl and made a broth for him . . . He called it: "The nicest dish of soup I had ever tasted . . . Sharp hunger makes food taste wonderfully sweet; a piece of donkey or of a dog eats very well when one is very hungry. I know this for I have tried them both."⁶

It was thought wise to divide the company and let the stronger animals go ahead to bring help back if necessary. Naturally, George Q. Cannon, now horseless, was in the group that trailed behind. But they met friends with provisions and soon reached Williams ranch, where they worked for a month. But here serious sickness overtook

George Q. Cannon. The hardships of the journey had lessened his resistance, and he came very close to death. He was saved by the administration of the elders, and as soon as he was able proceeded up state to the gold fields to fulfill his strange mission.

Worship

NEPHI JENSEN

Worship is yearning thought

Uplifted by the best

That art and God has wrought

For the mind's joyous rest.

Worship is heart hunger,

Eagerly eating bread

That makes souls grow younger

As Truth's upgrade they read.

Worship is soul athirst

Sipping the wine of love

From cup that sates heart thirst,

Drinking life from above.

⁵ "Twenty Years Ago," *Juvenile Instructor*, Vol. 4, p. 92.

The Temple at Manti

The noble elevation on which the Temple in Manti now stands might well have been named Rattle Snake Hill. For, on emerging from their dugouts on its slope, after the winter of 1849-50, the settlers, Isaac Morley at their head, found their excavated homes infested by hoards of rattle snakes, hissing and writhing. Three hundred of them they killed in one night—and later more.

It is a solid oolite mountain that forms the site of this stately structure. The place was chosen and dedicated by President Brigham Young, in April, 1877, not long before his death. Said the President to Erastus Snow, as the two of them stood on the hill waiting for others: "Here is the spot where the prophet Moroni stood and dedicated this piece of land for a Temple site, and this is the reason why the location is made here." Elder Snow told of this later.

A million dollars, approximately, went into the building of this Temple. One hundred and seventy-one feet by ninety-two feet, with towers, the Temple commands a full view of the surrounding valley and the mountains to the east—silent, vast, fertile.

Three presidents of the Church were concerned with this warm, oolite structure—Brigham Young, John Taylor, and Wilford Woodruff. It was dedicated in May, 1888, by Elder Lorenzo Snow. Most of the Church leaders were on "the underground," President Taylor had recently passed away, and the Twelve were in charge of affairs.

Here is a paragraph from the Dedictory Prayer: "May this delightful location be known as a holy hill of Zion among Thy people. . . . Let the power of Thy Spirit be felt by all who shall enter within its portals. Give Thine angels charge concerning it, that it shall never be possessed by Thine enemies, neither be defiled by the wicked and ungodly, nor even be injured by any destructive elements, but grant that it may stand and endure as a monument of the obedience and love of Thy people, and to the honor of Thy holy name for ages yet to come."

Autobiographical Sketches

THOMAS L. MARTIN

III "You Are Too Small. We Have no Job for You."

It is strange how simple things in one's life may determine what one may do and what one may think for the remainder of one's sojourn here on earth. In the first article of this series it was stated that my family somehow put it into my mind that I was to secure an education and amount to something. Yet how to get started on that desirable climb was a major problem indeed. Would it ever happen? was my question for a number of years.

The family arrived in Utah according to our plans, and the reunion occurred. I paid back the \$100 I had borrowed to aid the family travel. Now the question was, Shall I go to school in accordance with the idea we had developed in England? My father's family needed help. They were here. The watch-making trade to which he belonged had not developed to the point of making a livelihood. So it was decided that Thomas should work a year, or at least until the family could gain some economic security. Then he could start his educational climb.

My folks were living in American Fork. The Lehi Sugar Factory was starting its fall run. Why not

get work there? I, therefore, went to the Lehi Sugar Factory and asked the superintendent for a job.

"How old are you?" he asked.

"Nineteen," I replied.

He said, "You are not very big. You will want a man's wage, and you are not big enough to do a man's job."

I didn't get the job. As I rode home to American Fork from Lehi, I wondered if this was to be my fate. You are too small. You are too small. You are not big enough to do a man's job.

I talked it over with father, and with set jaws we both decided that I should go to school, and at nineteen years of age to the seventh grade of the American Fork public schools I went. The school room has been my environment ever since.

Because of such a decision and by resisting the temptation to take a position at different educational levels before I secured my Ph.D. degree, I have been enabled to realize many of the dreams and the hopes of my childhood. That I would be able to make the teaching of men and women my life's career.

How happy I have been many and many a time for that statement: "You are too small to do a man's work. We have no job for you."

Conversions THROUGH THE BOOK OF MORMON

JOHN HENRY EVANS

VIII. *Otto and Josephine Gaeth*

Although Otto Gaeth was born in America, his parents were natives of Austria. They had, however, come to the New World when they



JOSEPHINE L. GAETH

were young. Josephine Linnhard (that was her maiden name) was also born in Austria, and, at twenty-nine, she had immigrated to Mil-

waukee, in Wisconsin, where her future husband was by this time. He worked in one of the breweries; she, in a restaurant there. Milwaukee, one should know, was then a miniature Germany, and German and English were spoken indiscriminately in the town.

Otto's mother must have been an unusual woman. She was what we know as "psychic," in her way. Extremely sensitive to spiritual impressions from outside her mind, she told her son many things about his future. The girl he was to marry, she said, was not yet in this country. He would know her as soon as he set eyes upon her. She would be small and dark-complexioned. Otto would die when he was between sixty-two and sixty-three years old. Meantime he was to be on the lookout for the true religion (Mrs. Gaeth was a devout member of the Baptist Church), and when he found it, he must join it and live according to its teachings; otherwise he would "lose all." That is the way she put it.

Otto Gaeth was born in 1871, and he died in 1934, before he reached his sixty-third birthday!

One time Otto Gaeth and a male friend of his walked into that certain eating house in Milwaukee, to

have lunch. There was a new girl in the place, an employee. Turning to his companion, Otto said, "Do you see that young woman? She's my future wife!"

"Do you know her?" the friend asked.

"No. Never saw her before. Just the same we will be married some day."

The friend scanned Otto's face curiously, but he said nothing. He did not know about Otto's mother.

This new girl was Josephine Linnhard, twenty-nine years old and speaking no English.

Josephine Linnhard had had an eventful life. Three years younger than Otto, she had lost both of her parents in Austria when she was a child and had been taken care of by a cousin till she was fourteen. Meantime she had gone to school half days between five and fourteen. At this latter age she had quit school and gone out on her own—in domestic service.

In religion she was a Roman Catholic, telling her beads and saying her written prayers and going to confession and mass, as all good Catholics do. But all the time she had a vague, ill-defined, inexpressible feeling that she was doing the wrong things. For she, too, was "psychic" in a way, as we shall see presently.

It was not long till Otto Gaeth, tall and weighing two hundred and fifty pounds, and Josephine Linnhard, small and dark-eyed, were married.

They took up their residence by themselves in Milwaukee. He had

not been too much on the look-out for 'the "true church," and she had not got over her expectation, slight though it was, of a better spiritual life. But the couple was happy, as all newly-weds are apt to be anywhere, anytime. This sort of life went on for eight years. In 1912 he was forty, and she was thirty-seven. Meantime, children had come into the home—one in particular. Arthur, called "Art" for short, was one of these, and of him we shall hear something later on in this writing.

The Gaeths, of course, had neighbors, with whom they fraternized. One of them was a Mrs. Labbs, and she spoke German. One time she mentioned to Mrs. Gaeth, rather casually, it would appear, something about an "inspired book." And she asked her neighbor to kneel down with her and pray over it. Mrs. Gaeth was taken by surprise. Mildly the visitor protested.

"We do not pray that way, Mrs. Labbs," she explained. "We pray with beads and written prayers."

Mrs. Labbs corrected her. "You do not need beads and a written prayer when you go to God. You ask Him for what you want, just as you would anyone else, of whom you wanted something. That is all there is to it."

So the two knelt down and prayed over the Book. Mrs. Labbs did not show her neighbor the Book. She did not explain its origin. Nor did she tell what it was about. She merely told her of it and called it "inspired."

Mrs. Gaeth never forgot that les-

son in prayer. You asked the Lord for what you wanted, just as you would your friend.

When she got home, Mrs. Gaeth knelt down in her own room and prayed. She wanted to know several things. Particularly her curiosity was piqued about that "inspired book." It obsessed her mind, focused her attention. When her husband awoke (he was on the night shift), she told him about it, as the head of the house.

Would it be all right for her to borrow the Book of Mrs. Labbs? He saw no harm in it. And so she went to her neighbor's and got it.

Its title was the Book of Mormon, and it was in English, not in German. It was, therefore, a sealed volume to Mrs. Gaeth, for she could not then read English.

Then a strange thing happened. On taking the Book in his hands, Mr. Gaeth, as some others had done before him, began to thumb the volume. In the end his eyes stopped on a passage in that part called "Moroni." It read thus: "*And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things.*"

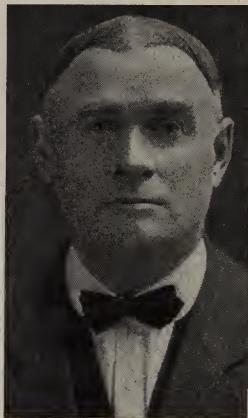
The words seemed to stand out on the page. It was as if they were in italics, in small caps, in large caps. It was almost as if they were

in flame. And yet, in fact and reality, they were hidden away at the end of the Book, nearly, submerged in a mass of German words!

Mr. Gaeth read the passage again. Then he translated it into German for his wife's sake. It answered exactly to her thought. It matched her feeling precisely. She believed it. "By the power of the Holy Ghost ye shall know the truth of all things."

Two chapters Mr. Gaeth read, and rendered into German for his wife.

Alone, one time when her husband was at work, she prayed that she might know "if these things are true." By this time "these



OTTO GAETH

things" included some matters that Mrs. Labb had made clear to her about the new Faith. Not the Holy Ghost, but an audible voice, told her that "*these things are true.*"

When she told her husband of this strange experience, he looked at her incredulously. She reaffirmed her statement about the voice. "I have never told you anything like that before," she said. "Why should you not believe me? I was not asleep. I was fully awake, as much so as I am now. And I did hear the voice, and it told me that the Book is true."

And she had not yet read it!

Then she wanted to be baptized.

The Branch President was one of those men, excellent men in their way, who want to be beforehand with the Lord, who would take the place of God where others are concerned. Mrs. Gaeth asked him to call some time, to "work" with her husband, with a view to hastening his conversion.

Meanwhile that husband was "working" with himself. He could hardly lay down the Book, to go to work, and when he returned home, it was at once in his hand. For he, too, was in a mood to learn "if these things are true," though he probably had no definite way in mind. Certainly he was not of a mind to listen for a voice.

The Branch President called at the Gaeths'. But he did no good. As a matter of fact, he did harm, rather. He gave a set-back to the faith of the prospective candidate for baptism. He said, bluntly, dogmatically: "Our Church is of God.

All other churches are of the Devil." And that was that. Nothing he could say from then on had any interest for Gaeth.

Later on, one of the missionaries came to "work" on the prospect. It was Livingston Montgomery, whose home was in Heber City, Utah. To him Mr. Gaeth listened avidly. This was on a Monday. On the Wednesday following there were to be some baptisms in the lake. Would the Gaeths be baptized then? Mr. Gaeth said he was not ready, but his wife might be baptized. And so the matter stood.

On Wednesday morning, however, Mr. Gaeth, when he came home from work, said to his wife:

"Have you got your clothes ready for your baptism?"

"Yes," she replied. And then he:

"Well, get mine ready, too. I'm going with you." And he added, facetiously, "It is not proper for the head of the house to follow his wife, who should be following him. I mean to be baptized with you."

Mrs. Gaeth stared at her husband, who immediately explained his new decision.

"Last night," he said, "I was alone at work, and I was thinking about the Book and whether it was right I should let you be baptized. So I prayed there in the brewery. A voice said to me plainly, so I could hear it, as I do your own voice, 'It is right; and you, yourself, should be baptized, too, else you may lose your chance.' And now I am going to be baptized with you, Josephine."

Her happiness was complete.

Almost at the very water's edge, though, there was a difficulty. The Branch President put in an objection to Mr. Gaeth's being baptized. He had some bad habits. He used tobacco, and he drank beer, and he was addicted, a little, to swearing. Elder Montgomery came to the rescue. "If there is any responsibility involved in the baptism of Mr. Gaeth, I am willing to assume it."

And so Otto Gaeth and his wife were baptized in the lapping waters of Lake Michigan.

There are some interesting sequels to this episode in the religious life.

For one thing, Otto Gaeth gave up his tobacco, his beer, and his swearing. He was that kind of man. Having set his hand to the plow, he did not look back. After his baptism, when he felt the urge to take a chew, he pulled the plug out of his pocket and performed the motion of putting it to his mouth for a bite, but instead halted the motion midway in the air. Then, looking at the tobacco in his hand, he said to himself, "No; I can't do that now." Whereupon he threw it into the furnace. He was done with tobacco for good and all. Beer and swearing went by the same board.

His fellow-workmen made great sport of his sudden change. "Now you drink beer with the rest of us," they shouted angrily, "and now you talk against it!" They could not quite understand. They would have him dismissed. But he was not turned off, and he persisted in his

own way of life. That was the sort of man he was.

For another thing, Mrs. Gaeth learned to read English by means of the Book of Mormon. Perhaps it would be more nearly accurate to say that she learned to read English through prayer, *with* the Book of Mormon.

"O Lord," she prayed, "help me to read this Book and to speak English, so that I may work with my English friends as freely as I do with my German friends."

And her prayer was answered—partly with the help of her husband and children, partly with that of the classes in the Sunday School and the Relief Society, which were then, fortunately for her, studying the Book of Mormon, but mainly, as Mrs. Gaeth believed, with the help of the Holy Ghost, working in her mind. For she had an active, profound belief in the power of the Holy Ghost, which had given her a testimony of the truthfulness of the Book, even before she had read it.

It had been through Arthur's influence that she had gone, with her husband, to the Mormon meetings. This was before her baptism. He had asked and been granted permission to go to the Sunday School, and came to like it; for his mother says, "Art was always religious." Then he had said to his parents, "Why don't you come, too?" And they had gone. Later Mrs. Gaeth had joined the Relief Society, and taken a part in reading aloud her favorite Book, with apologies for her imperfect accent and pronunciation.

A third result came from this

conversion of the Gaeths to the divine origin of the Book of Mormon. It was the sprouting and the culture of the tender plant of faith, especially in the heart of the mother.

"Art" became sick. He had double pneumonia. His life was despaired of. But his mother was philosophical even in her faith. "This child," she told the Lord on her knees, "was given me by Thee. His life is in Thy hands. If Thou hast a mission for him on earth, spare his life to perform that mission; if not, I shall not complain, though it break my heart."

The next day "Art" was out in the yard, playing with the other children, much to the astonishment of the attending physician.

Mrs. Labbs' idea about asking the Lord, simply and directly, for what you want, had borne fruit once again in the Gaeth home.

Mrs. Gaeth's double-edged faith was amply justified, she thinks, in the life of her son, thus miraculously healed. He has spent sixteen years preaching the gospel to the Austrians, the Germans, and the Czechs. He introduced Mormonism to Czechoslovakia, and learned its language, so that he speaks it like a native. After his return home to America, he became Professor of History at the Brigham Young University, in Provo, Utah. And now he is the outstanding radio commentator in the Intermountain

region, and writes articles weekly for its greatest newspaper.

Mrs. Gaeth, like her famous son, is a born missionary.

Her baptism pressed the button for her to begin this work of propaganda. In Milwaukee she distributed tracts and held meetings at her friends' homes, where she was received with respect and deference. For Mrs. Gaeth has a charming, contagious personality. Mr. Gaeth, too, preached on the street corners of the Wisconsin town, and drew from his fellow-toilers the charge of inconsistency whenever he urged his hearers to drop their beer-drinking and tobacco-chewing. Even Arthur, at eight, went out with the Elders distributing tracts and, at twelve, he went out on his own with his propaganda sheets. Two years the Gaeths did this in Milwaukee, and then they came to Salt Lake City to live. This was in 1919.

Here the head of the house became a high priest in the Church. He died in 1934. His wife worked in the Temple for four years, and for another similar period she served as a missionary in the Salt Lake Stake.

Verily, it is a miracle of words that a simple phrase written by a man whose very name is unknown to the world, except to a few, could, after fifteen hundred years, so steel the heart and illumine the mind and energize the spirit!



Pioneers of Southern Utah

WILLIAM R. PALMER

Charles Adams

One of Iron County's most colorful and useful men was Bishop Charles Adams of Parowan. An Irishman by birth, he inherited Irish



CHARLES ADAMS

looks, Irish wit, and Irish energy. In every phase of community activity this man was at the head and few men had as diversified a career.

The anecdotes told about him will live in the traditions of the people because they were so human and so interesting.

He was born Sept. 16, 1843, in Ireland, but his parents brought him to Nauvoo when he was three months old. The Prophet Joseph took the infant Charles, in his arms and blessed him. The family shared the mobbings and persecutions of Nauvoo and were in the exodus from that city in 1846.

Arriving in Utah in 1849, they were among the first families selected to help settle Iron County. They came with the first company under George A. Smith, and Charles grew to manhood here, living in Parowan the rest of his life.

From 1860 to 1868 the church sent approximately five hundred wagons each year, back to the Missouri River to bring its poor members to Zion. Wagons, oxen, horses and supplies for these expeditions were donated by the people in Utah and the drivers donated their time. It was a six-month trip. Everything being thus donated, the poor converts were brought to Zion without cost. A challenging story of practical Christianity, is the fact that nearly a hundred thousand souls came that way.

In 1862, before Charles was nineteen years of age, he went as a teamster in a church caravan. In March, 1863, he married Sarah Ann Davenport and one week later, leaving his young wife behind, started on his second trip across the Plains. The following October, when Charles got back to Salt Lake City, his wife was there to meet him and the reward for that summer separation and work was that they went through the Endowment House and were sealed by President Brigham Young. In 1866, Charles volunteered again and made his third trip to the Missouri. In the three trips he donated eighteen months to the service of bringing the poor of the church to Utah.

On his last trip across the Plains, an incident happened that came near costing Charles his life. The ox team caravan was crossing the Platte River and Charles' wagon was carrying thirty kegs of gun powder. He had crossed the river safely and was pulling up the steep bank, when lightning struck his lead cattle killing them in their tracks. The electric current followed the hitch chain back to the wagon killing three more oxen and setting the wagon on fire. Charles was stunned and lay in gravest peril from the powder. David Bulloch, following close behind, took in the situation and rushed to give assistance. A good shake brought Charles to his senses and then the two boys worked furiously to unload the powder before the fire reached it. They succeeded in removing this hazard

and then extinguished the fire. The five dead oxen were replaced from the surplus herd and Charles was able to bring his load safely through to Salt Lake City.

During the 1870s a great wave of interest in co-operative enterprises swept the church. All through the Mormon settlements co-operatives were organized—Co-op Stores, Co-op Sheep Herds and Cattle Herds and Horse Herds and the United Order. In Parowan Charles Adams entered actively into the spirit of this movement and his native good sense soon brought him to leadership in all these commercial and social enterprises. He became president and manager of the Co-op Store, president and manager of the Co-op Sheep Company, and a director in all the others. He served on the appraisement committee in all of these enterprises because the people had confidence in his judgment and fairness.

June 21, 1885, the two wards which had operated for many years in Parowan, were disorganized and a new ward, incorporating the whole city, was set up. Charles Adams was selected to preside as bishop over the united ward, a position he held with success and honor for seventeen years.

This calling placed a great responsibility upon him and developed many of the personal characteristics that later distinguished him. He became a scriptorian, a doctrinarian, an exemplar, and a wise philosopher. In tense situations native wit was often a saving grace. At such

times he spoke in short laconic sentences.

Asked once by Francis M. Lyman why he always gave a glowing report of his people in conference, his quick answer was, "Catch more flies with molasses than I can with vinegar."

Once in a Sunday School Parents Class the subject under discussion was responsibility of parents for teaching their children. The discussion became pretty one sided against the parents. If children went wrong the parents were to blame and if children went to hell the parents would go with them.

The bishop sat silent as long as he could; then he arose and with arms raised as high as he could reach he heaved the subject back to a saner balance with this broadside, "Don't believe it, don't believe it, don't believe a word of it. 'Lord's got more bad boys than I have. Don't expect to go to hades to find the Lord.'" The ponderous hands came down with a wide clinching swing.

There was trouble between two men in his ward. The good bishop tried to get them reconciled. To this end he brought them together but the contact nearly ended in a fist fight and the bishop had to step in

and separate them. He referred the case to a couple of ward teachers but they also failed to effect a settlement. They came back with a recommendation that the bishop cite them to appear before him in a Bishop's trial. Bishop Adams rubbed his hands, shook his head and answered, "Don't like the recommendation. Can't accept the recommendation. Had those two brethren together once, never want to see those brethren together again. If you can't fix things up, let them go their separate ways for a year or two. Keep their ways as wide apart as possible until they get more faith and sense."

These human qualities, together with his great faith and faithfulness, endeared him to his people and they elected him to every office in City and County within their gift. In the many-sided activities of churchman, Bishop, High Councilman, Legislator, Merchant, Livestockman, Farmer, School Trustee, Mayor, City Councilman, County Commissioner, Philosopher and all around good citizen, his energy and native intelligence elevated him to prominence, to leadership and to the love and confidence of those he served.



Regularly reports come into Sunday School headquarters of a group of Mormon marines convening in a tent in the steaming jungles of the Southwest Pacific. There are many other groups in that theatre. Others meet in the bleak, fog-smearred Aleutians.

At home in the San Diego area alone there are now twenty Latter-day Saint meetings (Waves and Marine girls serving as secretaries at six of them) each week at various bases and camps.

What of Tomorrow?

LEROY WAHLQUIST

As we sat watching a group of joyous youngsters come trooping into Sunday School a friend turned to me and said, "I dread to think of the things those children must face in this tortured world."

Contrast this feeling with the attitude of the aged Voltaire as he came into Paris in 1778 just before the revolution. He saw the coming storm for he had helped to brew it and yet he said, "The young are fortunate for they will see great things. For us older ones, parents and teachers, it only remains to make straight their way."

One hearing that statement might have lived through the terrors of the revolution. He might have seen the birth and death of the first Republic, the rise and fall of the Little Corporal, the devastation and the reconstruction of Europe. He would have seen men live and die, love and hate, achieve and fail. He may have experienced great joy and deep sorrow, but who shall say that he had not seen great things!

How dimly do we see, even the wisest of us, into the future. A few quotations assembled by President Marsh of Boston University and clipped from the daily paper will serve to illustrate:

Wilberforce, 1801—"I dare not marry—the future is so unsettled."

Pitt, 1806—"There is scarcely anything around us but ruin and despair."

Lord Shaftsbury, 1848—"Nothing can save the British Empire from shipwreck."

Disraeli, 1849 — "In industry, commerce and agriculture there is no hope."

Wellington, 1852—"I thank God I shall be spared from seeing the consumation of the ruin that is gathering about us."

Our own generation is not without its prophets of gloom and much scripture is quoted and misquoted to prove the point. Regardless of what the future may hold, this is the day in which we have been called to live upon the earth. This is our day and who among us would exchange it for any day that is past? Life cannot be dodged, neither can it be lived in the past nor the future. The youth of this generation must go out to meet life filled with great faith and high courage, knowing that the Lord has appointed unto them this day. And who dares say that they, too, will not see great things?

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Joshua, Chap. 1, verse 9.)

The 11th Chapter of Isaiah

SIDNEY B. SPERRY

*A supplement to Lesson 29, 30, 31
in the Gospel Doctrine Manual*

There are many parts of Isaiah of special interest to Latter-day Saints, because the great prophet foresaw clearly the restoration of the Church in the latter days and the redemption of Zion. In fact, we have the testimony of the resurrected Christ to the Nephites that "he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles. And all things that he spake have been and shall be, even according to the words which he spake." (3 Nephi 23:2, 3)

One of the most interesting chapters to us is the eleventh, which was quoted in its entirety to the prophet Joseph Smith by Moroni on the evening of September 21, 1823. Speaking of this event, the prophet said, "He quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled." (Pearl of Great Price, Joseph Smith 2:40) What is of such importance in this chapter that Moroni felt constrained to quote it and explain the contents thereof? (It seems to us a reasonable assumption that he did explain it.)

On analysis Isaiah 11 seems to fall

logically into three sections: (1) verses 1-5; (2) verses 6-10; (3) verses 11-16. The subjects of these sections do not follow each other in chronological order. From the viewpoint of time the order would seem to be 1, 3, and 2. For the sake of convenience let us deal with them in the order 3, 2, and 1. Section 3 (verses 11-16) treats of the gathering of Israel the second time. Of the doctrine of the gathering we need say little, since it is well understood by our people. Only a little explanation of Isaiah's language in verse 11 needs to be given. Here he speaks of the gathering of the Lord's people "from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from the islands of the sea." The names of these countries may give a thoughtful person some little difficulty, for as a matter of fact few members of the house of Israel have ever been gathered from them. Nor in the light of our present knowledge does there seem much likelihood that any great number of Israel ever will be gathered from them. Why then did Isaiah mention them in connection with the gathering? Let us use our imagination a little. Suppose that Isaiah had said that the Lord would gather His people from

England, Scotland, Wales, Denmark, Sweden, Norway, Germany, the United States and the South Sea Islands. (Actually most of the people of the Church have come from these countries.) Would the Hebrew people to whom Isaiah directed his prophecy have been any the wiser? It is not likely. The names of these future political units would only have confused them. The world of the average Hebrew in that day was very limited and circumscribed in comparison with our own. For that reason Isaiah named countries that were familiar to them, even though he deviated somewhat from the actual facts as we know them.

Section 2 (vss. 6-10) is justly famous for its delightful poetic presentation of the millennial era in which

The wolf shall dwell with the lamb,

And the leopard shall lie down with the kid;

And the calf and the young lion and the fatling together;

And the little child shall lead them.

And the cow and the bear shall feed,

Their young shall lie down together;

And the lion shall eat straw like the ox.

Let not the reader suppose that Isaiah is trying here to convince us that there will be a biological revolution when peace and righteousness come upon the earth for a season. The prophet, in true oriental fashion, draws a beautiful picture for us by a device known as

"overstatement." Thus, the lion is made to eat straw "like the ox" to enhance the picture of peace which is drawn for us. But all of us know that the mouth structure, the teeth, and the intestinal system of the lion are those of a carnivorous or flesh-eating animal. Nature did not equip the lion to live by eating straw. Such technicalities probably never entered the mind of the prophet. He was intent only in pointing out to us in vivid language that some day God's will should be done upon the earth. The Oriental custom of resorting to overstatement should be kept in mind by all students of the Old and New Testaments. When Moroni quoted to Joseph Smith the two sections which we have discussed, he doubtless explained in some detail their true significance and importance: that God's people must be gathered and instructed in preparation for the future advent of the Savior and the great millennial era that shall ensue.

Section 1 (vss. 1-5) has been, unfortunately, the least understood part of the Chapter. That is especially true of verse 1, which reads as follows:

And there shall come forth a rod
out of the Stem of Jesse,
And a branch shall grow out of
His roots.

What does this verse mean? What is meant by the rod, the Stem of Jesse, the branch, and the roots? The writer has arranged the verse in poetic form so that its synonymous parallelism can be an aid to interpretation. The "rod"

will then be equivalent to "branch" and the "Stem of Jesse" will correspond to "His roots." According to Doc. & Cov. 113:1-2, the "Stem of Jesse" is the Christ, who is further spoken of in verses 2-5 of the Isaianic text. The "rod" is explained as "a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power." (Doc. & Cov. 113:4) This explanation is interesting, but it still is not clear-cut as to who is meant. Verses 5 and 6 of the same section of the Doctrine and Covenants seem to give us an answer. The "root of Jesse" in the eleventh verse of this chapter of Isaiah is explained as "a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the Priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days." The wording of verse 6 in the Doctrine & Covenants is strongly reminiscent of verse 4 and the "descendant of Jesse" in both verses must be one and the same individual. Who is the one "unto whom rightly belongs the Priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days"? Who better fits this description than Joseph Smith? (See Doc. & Cov. 110:11, 16; 65:2) He is the one whom Isaiah probably had in mind when he refers in a figurative sense to the "rod" or the "branch" that should grow out of "His roots." Who will deny that the prophet was a real spiritual

descendant (branch) of the Christ?

The eleventh chapter of Isaiah thus enabled Moroni to point out to Joseph Smith that the ancients foresaw: (1) His mission as the great latter-day seer under the direction of the Christ; (2) the gathering of Israel to build up the Church in preparation for: (3) the coming advent of the Savior prior to the ushering in of the great Millennial peace.

May it come speedily!

From Out of Prayer

CLAIRE STEWART BOYER

Each morning, out of prayer, I raise
A new self to Thee, Lord,
O keep me pure as I feel now
And keep me ever toward
Thy Light, that it may brim my cup
So that my heart can see
Only the good; O let me speak
Thine own Words, lovingly;
Take Thou the glory through the
day
For each directed act,
Let me disprove the atheist—
Make Thee a living fact!

THE DESERET SUNDAY SCHOOL UNION

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ALBERT HAMER REISER, *Second Assistant General Superintendent*
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Superintendents—

DIVISION OF RESPONSIBILITY OF THE WARD SUPERINTENDENCY

The general aim of the Sunday School is: "To help to the utmost all members to become Latter-day Saints in the fullest and truest sense of the term."

The general aim is a challenge to the Ward Superintendent and his two assistants in every ward of the Church. A definite plan of organization has been suggested by the General Sunday School Union Board. The plan is reasonable and applicable to the organization of the superintendency into "Divisions of Responsibility." This plan is found in the *Handbook* pages 49, 50 and 51.

Although the Superintendent is made directly responsible for every phase of the Sunday School, his assistants should be familiar with the entire program. If this is the case then at the Superintendent's weekly council, solutions of problems

will result and harmony in the work will exist.

There seems to be a misunderstanding upon the division of responsibility as given in the *Handbook* and in the Diagram of Sunday School Stake Board Organization Adapted to Wartime Restrictions sent out to all superintendents some time ago.

Follow the outline found in the *Handbook*. The Superintendent is given the general administration and welfare of the school inclusive of all departments. He should assume responsibility of enrollment, attendance and punctuality, order and discipline, physical conditions of the school, and *The Instructor*.

One assistant is assigned the responsibility for class work, including teachers, textbooks, class period, library, two and one-half minute talks, and sacrament gem. One assistant is assigned responsibility for music and records with their many subdivisions.

The one member of the superintendency in charge of classwork divides his responsibility of supervising the classes with the other two members of the superintendency. This procedure broadens the supervision of classes and should bring very desirable teaching results. The assignments of these responsibilities should call for careful thinking and planning.

The one assigned to supervise the Gospel Doctrine, Gospel Messages, Genealogical Training and Teacher Training Classes should be interested and trained in adult learning.

The Advanced Senior, Senior, Advanced Junior and Junior Classes should be supervised by the assistant best qualified in dealing with adolescent youth and their problems.

The assistant that loves the smaller children and is interested in their progress should be assigned to the Second Intermediate, First Intermediate, Primary, Kindergarten and Nursery Classes.

Each teacher should be contacted every Sunday and whatever assistance is needed should be given. The problems and needs of both the teachers and pupils should be made known. The teacher and the supervising superintendent should sit down together and discuss how to improve the teaching conditions of the class.

With the three members of the ward superintendency working separately in the supervision of class work greater efficiency in Sunday

School teaching will result. Each can help in preparing teaching aids for his respective classes. Maps, pictures, reference books, etc., should be made available for each teacher.

A proper division of responsibility will increase the efficiency of any Ward Sunday School.

By carefully studying the *Handbook* on pages 49, 50 and 51 and Diagram of Sunday School Stake Board Organization Adapted to Wartime Restrictions showing divisions of responsibility no misunderstandings need arise. Particular attention should be given the division of responsibilities of classes as they appear in the *Handbook* page 49.

***The footnote on page 49 in the *Handbook* provides for a division of responsibility in supervising classwork.

REVERENCE IN THE SUNDAY SCHOOL

While we have had complaints from some wards and stakes of irreverent and disorderly conduct in their schools, we are pleased to report that we have also reports of some schools whose members are models of commendable behavior. We shall be pleased to have stake Sunday School officers report to us the names of such schools with a word of explanation as to how this condition is secured and maintained. These schools may well be visited by officers of other schools in the same or near by stakes.

MAKING HISTORY

The years are fast rolling toward 1949, centennial year for Sunday Schools of the Church. You will recall that it was on a December day in 1849 that Richard Ballantyne gathered together a group of boys and girls in his adobe home at 8 A.M. and conducted the first Sunday School in the Rocky Mountains.

Your *Handbook* (pages 111-112) describes a project launched in 1937 to compile in every ward and branch Sunday School its record since its beginning. This material will contribute much toward a general story on the forward march of our Sunday School movement from a handful of children in Elder Ballantyne's home in 1849 to almost 400,000 today.

We suggest you read the instructions for compiling such a record of your Sunday School as outlined in the *Handbook*. Some wards and stakes have already achieved outstanding success in this project. For example, Salt Lake Stake, oldest existing stake in the Church (and the one in which Richard Ballantyne's Sunday School began) has a detailed history of its growth from the very beginning.

In writing your Sunday School history, enliven it with stories of

a faith-building nature as well as with incidents of human interest, in addition to the usual data on names of officers through the years. For example, there may be a teacher in your Sunday School who has been serving for many years. You might write a little article about him or her, giving some of the most interesting experiences in a long career of Sabbath School teaching. Perhaps there is an interesting Sunday School experience about one of your ward, stake or general authorities that would make an interesting account for your history. Usually there are pioneers in your ward or branch. Some of them may have lived there years ago. You might ask them to describe your Sunday School in those days, in regard to classroom facilities, distances traveled by members, and hardships encountered.

Pictures will always enrich your Sunday School history. A series of photos of places in which your Sunday School has met through the years, others of past superintendents, and pictures of interesting Sunday School personalities may be included.

If your history has been started, keep up the good work. If there is none, begin now to point for 1949!

HOW TO BE WELL

Leah D. Widtsoe

This book presents a new approach to the field of dietetics and menu planning and preparing. The first part is devoted to a discussion of the principles of health and good eating in light of the most recent scientific findings. It discusses in detail the needs of the body and the specific parts the various vitamins, minerals, etc. play in the nutrition of the human body. Discussions in other chapters include Food for the Family, Weight Control, Food for Mothers, and Food Habits of Children.

The second part of the book is devoted to the practical application of the principles presented in the first part. This is accomplished by presenting recipes for food preparations that will conform with the recognized principles of good nutrition. Sister Widtsoe also is mindful of the constant need in all homes for the utilization of the greatest economy in the purchase and use of food.

The author does not stop by merely listing the recipes mentioned above, but she devotes several chapters to menu planning for various occasions and different situations.

One other thing which the author accomplishes: she presents to the world additional evidence that the Word of Wisdom as contained in the Doctrine and Covenants was divinely given to man to guide him in his daily life.

—J.W.H.

OLD FAVORITES

Three Mormon Classics, compiled by Preston Nibley, Stevens & Wallis Press, Salt Lake City (Deseret Book Co., \$2.50)—Good things in literature seldom die. Though the narratives in this book were originally published in *The Juvenile Instructor* plant more than sixty years ago, popular demand has brought them off the press again in the attractive format of *Three Mormon Classics*.

The accounts included in this book are *Leaves From My Journal* by Wilford Woodruff, *My First Mission* by George Q. Cannon, and *Jacob Hamblin* by James A. Little.

All three, written in a simple style that charms the child as well as the adult, deal with missionary experiences. Wilford Woodruff recounts some of his many thrilling adventures as a traveling elder, particularly those in England, where he converted hundreds to Mormonism in one locality in but a few weeks. George Q. Cannon, who is without a peer among Mormon writers for children, tells of his experiences as an early missionary to Hawaii, where he and a few companions brought nearly 4,000 natives into the Church in about four years time.

James A. Little tells Jacob Hamblin's story in the first person. Hamblin's experiences as a missionary among the Indians of the Southwest are as thrilling as any of the fortunes of Daniel Boone, Kit Carson or Buffalo Bill.—W.J.A.

SONG FOR JULY

O Say, What is Truth?

Words by John Jaques

"For the word of the Lord is Truth" (Doctrine and Covenants, 84:45).

A burning desire and longing for the truth which John Jaques found when he joined the Church of Jesus Christ of Latter-day Saints is no doubt, responsible for his writing of the hymn, "O Say, What is Truth?" This hymn is a classic among the writings of Mormon hymnists.

Brother John Jaques was born January 7, 1827 at Market Bosworth, Leicestershire, England. Throughout his early years he displayed a serious and religious nature with interest and special ability along literary lines. At 18 he became a member of the Church of Jesus Christ of Latter-day Saints, and immediately became active in the branch at Stratford-upon-Avon, home of William Shakespeare. On June 30, 1856 he arrived in Boston, Massachusetts with his wife and children. Five months later they arrived in Zion with the sur-

vivors of the Martin Handcart company. Their journey had been full of hardships and sorrow. Brother Jaques' eldest daughter was among those to perish before help came. In 1869 he returned to England as a missionary. Upon his return to Salt Lake City he was employed by the Deseret News. From 1883 until the time of his death (1900), a Brother Jaques served as assistant Church Historian. Throughout his life his poetry and prose reflected his love and devotion to the truths of the Church.

A quotation from Brother George D. Pyper's *Stories of Latter-day Saint Hymns* is most convincing at this point:

"... Truth, the key to knowledge, its quest the noblest desire of man, underlies all our progress—our civilization. In a religious sense, it is the everlasting way to everlasting life. It offers an explanation to the deep riddle of our being—the past, the present, and the hereafter.—"

Let us take courage and sing about a "pillar of truth" that endures to the last—while the tyrants hopes shall fall to ruin and wreck.



The climb up the hill, the effort to do, the struggle to accomplish, is what brings to us our greatest and most enduring satisfaction, without which life is worth little. There is more fun in chasing the fox than in capturing it.

The loafers, the drones who sit around and do nothing, are the miserable ones of the earth. They never experience the joy of doing something of permanent value.

—*Sunshine Magazine.*

WHEN I GO TO BED AT NIGHT

Anna Johnson

Alexander Schreiner

1. When I go to bed at night, I kneel
2. Soft-ly, sweet-ly, I give thanks, To the

down and pray..... I am grate-ful
Lord a bove..... Soft-ly, sweet-ly,

that the night Comes to close the day.....
I give thanks For His gra-cious love.....

EXCELLENT RECORD

Some the best Sunday School secretarial work in the Church is done in Southern Arizona Stake, where the sun sends the thermometer to 120 degrees and some wards are 120 miles apart. All reports from all wards in this farflung stake have

been coming into the general offices regularly for two years. (Not one monthly report is missing.)

"Personal contact and appreciation for the fine work being done is responsible for getting the job done better," writes Superintendent J. E. Goodman.

Sacramental Music and Gem for September

Prelude

Tracy Y. Cannon

With expression

p *cres.* *rit.* *p*

(Latter-day Saint Hymns, No. 20, Stanza 2)

May we forever think of Thee,
And of Thy sufferings sore,
Endured for us on Calvary,
And praise Thee evermore.

— A Dalrymple

Postlude

mp *cres.* *rit.* *mf* *mp*

XII. Creating Gospel Teaching

TOPIC FOR SEPTEMBER

True teaching rises to artistry when it is given a creative touch. This means in plainer terms, just employing apt illustration, picturesque language, helpful analogies, fitting stories, or simple dramatization, to make lessons come to life. It is largely through the creative touch that truth is lifted from the abstract to the concrete, is set vibrating in our minds and hearts.

Finest examples of the creative art in teaching are found in the life stories of the Master. Jesus "spake many things, to them, in parables," we are told. Then follows this well-known illustration:

"Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth. And when the sun was up they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up and choked them. But others fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. Who hath ears

to hear, let him hear. (Matt. 13:3-9).

Following this comes a lucid interpretation of that parable as it applies to gospel teaching. It has even wider application to the work of all teachers. Everyone who has attempted to instruct knows full well how the seeds of teaching may fall by the wayside, or on shallow soil, or among weeds. Even that which falls on good ground, yields only in proportion to the capacity of the various souls to receive and nurture it.

In other ways than by use of parables, the Savior made his lessons of life impressive. The Gospels give many incidents where he taught truth dramatically. Here are some illustrations:

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, 'Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.'

"Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." (Mark: 10:13-15)

Again when the Pharisees tried

to "catch him in his words," they asked, "Is it lawful to give tribute to Caesar or not?" ***** "But he, knowing their hypocrisy, said unto them, 'Why tempt ye me? bring me a penny that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription?' And they said unto him 'Caesar's.' And Jesus said unto them, 'Render unto Caesar the things that are Caesar's, and to God the things that are God's.' "

Lessons of this kind, given in their natural, dramatic setting, are not forgotten. With Jesus, it seemed perfectly natural to turn human situations into opportunities to implant truths of life. Out of them would come gems of wisdom that have been treasured through the ages.

Other great teachers, following in the footsteps of the Master, have shown some of his creative skill, in bringing living lessons of the gospel to mankind. Apostles of Jesus, fired with the spirit of Pentecost, went forth portraying the truths they had learned for the meek and lowly folk who would listen to them. Devoted saints carried forward this work of making the gospel a reality, and spreading it far and wide. In all this teaching, there was something of the dramatic, the creative effort to bring the story vividly to the common folk. It was even presented in plays and pageants; it was preserved in music—the beautiful carols, for

example,—that have come as a heritage for us out of the past.

Back in the early eighteen-nineties, a great American educator, Colonel Francis W. Parker, was brought to Utah for a series of talks to teachers. One of these on the subject, *Artisan or Artist—Which?* made impressively clear that true teaching is the finest of the fine arts. It deals with the rarest of materials. It aims at the cultivation of the human mind, heart and soul.

Everyone, has at times felt the influence of the artist teacher. Often we have been privileged to observe the effect of such teaching on others. It has come in various ways, often as a delightful surprise, a bit of dramatic action, which has caught and held the class or audience.

Perhaps, for illustration, you may have seen our President McKay, who is an artist teacher, call a little boy from an audience to the stand; and pleasantly give to the wondering youngster, one after another, ten pennies. Then with the remark, "I have given you all these pennies; now will you do just this: give one of the pennies back to me?" Of course the delighted lad would hand back the coin. Few, if any further words were needed to impress him or the awakened audience with the fairness and the vital force of the principle of tithing.

You may also have listened to this dynamic teacher's story of the little boy who, following his father through the new snow, finally

caught up with the parent and said proudly, "Look, daddy, I stepped in your tracks all the way." No need to enforce the moral here. Creative teaching has left the lesson unforgettably on the heart.

Illustrations of such teaching artistry might be multiplied. They are occurring practically every day in school and in church. Ofttimes even to the teacher is hardly aware that it is creative teaching. With some it seems just natural to dramatize truth; to select an apt story; to create a parable or analogy that throws new light on an abstract point; or to get some activity going that fixes right habits.

Not long since a volunteer class of boys and girls of junior high school age was assembled for a course in English. There were thirty-nine in all, and after a pleasant greeting, the teacher asked that each one introduce himself or herself. As each name was given orally, it was written in a notebook just as the teacher heard it. Then the roll was called from this book. Only four of the thirty-nine had pronounced his or her name distinctly enough to be clearly understood. Here was a creative beginning to touch off some straight-to-the-mark training in better speech.

A certain Sunday School class had begun to argue a bit about a remark some careless lad had made to the effect that one drink of beer or a cigarette would do little harm. Finally the teacher said, "Well, let us take a square look at this remark. Will someone get a glass of clear water?"

The water was brought. Then the teacher, taking out his fountain pen, let a small drop of ink fall into the water. Immediately it had discolored the whole glassful. "What does this suggest to you about dabbling with harmful things?" asked the teacher.

"I guess we had better not do it," came a reply.

Creative teaching such as these examples typify helps to put sparkle and new meaning into any lesson. It sends learners forth both thrilled and thinking. It makes the lesson easy to learn and hard to forget. It adds joyousness to teaching.

How to cultivate the art? Well, just believe in your own creative powers. Try out your powers when the opportunity seems right for creative work.

Some things every teacher can do to brighten lessons are these: First, seek for good illustrative materials. Attention has already been directed towards gathering choice stories that help make truth live. The writer remembers with gratitude some stories that teachers gave him in youth, as: *A Boy Learns How One Bad Apple Can Spoil Many Good Ones*, *How Sons of a Farmer Found the Pot of Gold Their Father Had Left Hidden in the Old Farm*. He recalls with joy how certain teachers let him help dramatize some fine stories. Second, teachers who keep alert can create helpful analogies or parables of their own to impress truth. Here is one which may carry to all a concrete lesson

as to what work of a teacher of the gospel really signifies:

"A little spring bubbled forth in a mountain dell. It was intent on reaching the valley that lay below; but before its crystal waters had gone far, they were checked by stones, and cowtracks, and weeds and other obstacles. Instead of reaching the valley, the spring was changed into a bog, or quagmire.

"A rancher, who had taken up a claim about a mile below the spring came one day to get the life-giving water. With his shovel, he dug a channel through the bog, and a ditch on out of the dell to his ranch. Very soon the sparkling waters were dancing along the new way. For a number of years they supplied the ranch with pure water for both the family and the stock; and also the flowers and vegetables that grew in the garden.

"Then came the leaders of a village that stood at the mouth of the canyon. It had been decided to install a system of waterworks. Right to use the spring was purchased from the rancher. Pipes were laid to the dell where the water bubbled forth. And today, that little spring, once only a bog, provides a community with pure mountain water."

If there is one purpose that stands out in the work of the gospel teacher, it would seem to be illustrated in this little story of the mountain spring. Ours is the loving duty to

open the channels of expression for those who come to us for instruction and inspiration. We shall prove ourselves artist-teachers when we lead pupils and students into doing beneficent service, into living lives of righteousness.

Discussion and Activities

1. Be prepared to sketch briefly another parable beside that of *The Sower*, created by the Savior to make some lesson live;

(b) Also be ready to cite some incident, other than those given, where he dramatized truth for his hearers.

2. Recall from your own student experiences some incident where a real teacher, with creative touch, brought some helpful lesson home to you.

3. What truth, expressed in picturesque language, has lived with you through years?

4. What choice story, related by some speaker or teacher, continues to vibrate for good in your life?

5. What parable, created by some teacher of yours, or what impressive analogy have you treasured?

6. What line from one of our church songs, has rung truth in your life?

7. What can any teacher do to cultivate the creative spirit to help brighten teaching? Think here of original parables, dramatizing, and helpful class activities.



How Teachers May Use "The Instructor"

The transfer of helps for teaching for each particular lesson in the various departments of the Sunday School from *The Instructor* to Teachers' Supplements was designed to make *The Instructor* more helpful to teachers in church organizations. More attention is given than ever before to the principles of teaching both as to organization of subject matter and the mental characteristics of individuals and groups of all ages. The change has also made possible publication in *The Instructor* of a great deal of biographical material and articles on applied religion that may be used to enrich lessons in all departments. To be thus used, however, they must first be carefully read and much thought given to how and where to use this supplementary material to make more interesting and effective the lessons published in the Manuals.

The articles supplementary to the Gospel Doctrine lessons might well be read by class members as well as by teachers interested in the Old Testament.

The series on Conversions through the Book of Mormon are of direct interest to the Gospel Message department, both to teachers and students, and to all teachers of the Book of Mormon, which will be the subject of study in the Advanced Senior Department in 1945.

The Biographical sketches of Anthony W. Ivins, George Q. Cannon, Pioneers of Southern Utah, Thomas L. Martin, and others to appear in the later issues of *The Instructor* furnish concrete examples of faith, courage, and industry more impressive than any abstract discussion of these character traits. There is, of course, similar source material in other church publications, books, and magazines. Current articles in *The Instructor* aim to provide, for the most part, materials not heretofore available to teachers generally. These issues of *The Instructor* should be saved as additions to Ward and home libraries. Their contents will be cumulative with a minimum repetition of facts and expositions.

A LEADER SPEAKS

Months ago I subscribed for *The Instructor*. I have not yet received my March *Instructor* and it is a great loss to me in preparing supplemental material for my groups . . .

The Instructor is invaluable to me and the biographies are so faith promoting to the boys and girls.

Flossie Caldwell
Monrovia, California

First Intermediate

(For suggestions on Lesson Material see the Manual and Supplement for 1944)

Primary—

LESSONS FOR SEPTEMBER

PARTICIPATION — PERSEVERANCE RESPONSIBILITY

Objective for the Month:

All humanity is one great family, participating together, carrying responsibility and persevering slowly along the path of progress.

Be careful to see that the children understand the meaning of the term "participation" "perseverance" and "responsibility," if they are used. It would be well for the teacher to keep these terms in mind, however, it is unnecessary for the children to use them.

OUR HEAVENLY FATHER TOLD ADAM AND EVE TO WORK

Lesson 36. For September 3, 1944

Objective:

To discover that work is a blessing and that God intended all to work.

References:

Hurlbut's *Story of the Bible*, pages 35-37.

Suggestions:

There are many many things,
A little child can do
To help the ones we live with
And make them happy, too.

The step by step development of this lesson is unusually good. It lends itself to pantomime or a guessing game. As each child shows what he does to help with family activities, the other children guess what he is doing.

THE FAMILIES OF LEHI AND ISH- MAEL PARTICIPATED TOGETHER

Lesson 37. For September 10, 1944

Objective:

To develop an understanding of love for our neighbor and a desire to participate with him in community life.

References:

Mother Stories from the Book of Mormon—William Morton (pages 16-20).

Suggestions:

Let the children tell about neighborhood activities in which they participated. Neighborhood picnics and canyon parties are common occurrences during the summer months. There is a group of neighbors that plan together for the activities of their children. Sporting events, races ball games, and various lawn games, amateur

contests, model plane contests and sewing contests are held regularly and a keen interest is maintained in the events throughout the community. This group participation does much to bring about a love for our neighbors.

THE RICH YOUNG RULER AND THE WIDOW'S MITE

Lesson 38. For September 17, 1944

Objective:

To develop an understanding of the joy that is gained through participation in our Sunday Home activities.

References:

Mark 12:41-44.

"Story of the Bible," Hurlbut, page 631.

Instructor, July 1942, page 417.

Suggestions:

Emphasize the willing service given by all who participate in our Sunday Home activities. Help the children to appreciate the work of all the helpers in our Sunday Home. Talk about the work of the teachers. Also discuss the participation and responsibility of the children in Sunday School.

1. They came to it with love in their hearts for each other.

2. They speak in soft tones.

3. They do not move about needlessly.

4. They sing in sweet voices.

5. They listen attentively.

6. They wear their cleanest clothes and brightest smiles every Sunday.

THE FAMILIES OF ISRAEL DO MANY THINGS TOGETHER

Lesson 39. For September 24, 1944

Objective:

To develop a realization that we must willingly participate in activities outside the family circle—helping relatives, neighbors, church and community.

References:

"Story of the Bible," Hurlbut, pages 136-138.

Suggestions:

The plan of having members of other church organizations visit the class is an excellent one. It will delight the children to hear the visitors relate interesting things which they do. It will instill within the class members a desire to actively participate in this great church organization.

Kindergarten—

Lesson 35. For September 3, 1944

THE PROPHET JONAH UNDERSTANDS WHY HE IS PUNISHED

Objective:

To discover how Heavenly Father wants us to act in order that we may be happy in our Everyday and Sunday Homes. To learn God's

laws so we will avoid the necessity for punishment.

References:

Pictures used in preceding lesson. Book of Jonah. Story developed in Manual.

Suggested Activities:

Let children tell or dramatize instances where they have obeyed, forgiven, or told the truth under trying circumstances. Teacher might point out that through this perseverance the child has obtained happiness and success, for he has obeyed some of God's laws.

Song:

"I Love My Heavenly Father"
Little Stories In Song.

Lesson 36. For September 10, 1944

THE CAPTIVE MAID IN NAAMAN'S HOME

Objective:

To discover that persevering, even though we dislike the task, will help us assume responsibility in activities at home.

References:

Life Lessons For Little Ones, page 216. III Kings 5:1-19. Lesson development in Manual.

Suggested Activities:

Children could name and dramatize some of the activities that the 'Captive Maid' might do for Naaman's wife, even though far from her own home. e.g., clean house, cook meals, mend clothes.

Song:

"Helping Mother," *Little Stories In Song.*

Lesson 37. For September 17, 1944

JESUS AND HIS ADULT NEIGHBORS

Objective:

To show that by participating with our neighbors we learn to love them. This makes Heavenly Father happy.

References:

Life Lessons for Little Ones, page 86. John 9:1-28. Pictures suggested in Manual. Lesson development in Manual. *The Instructor* for July 1942.

Suggested Activities:

Let children name and dramatize things they can do for neighbors, e.g., pick up papers in yard, tend pets, play nicely with their children, do not yell and run in their houses.

Song:

"I Think When I Read That Sweet Story of Old" *Primary Song Book.*

Lesson 38. For September 24, 1944

JESUS IS OUR GREAT TEACHER

Objective:

To help children to understand the rituals of our Sunday Home and develop a desire to participate in them.

References:

Life Lessons for Little Ones, page

48. Lesson development in Manual. Pictures pertaining to lesson. Luke 2:40-52. Weed's *Life of Christ*, Chaps. 8 and 9.

Suggested Activities:

As teacher retells part of story, children could pretend to take the journey to Jerusalem, climbing the mountains, going down into the valleys, taking turns leading the animals, and playing musical instruments to 'make the journey a happy one.

Song:

"Put Your Shoulder to the Wheel," *Sunday School Songbook*.

Nursery—

THE CHILD JESUS PARTICIPATED IN FAMILY ACTIVITIES

Lesson 36. For September 3, 1944

Objective:

To discover to what extent the children are given opportunities to participate in their homes and how Jesus participated in His Everyday Home.

Tools of Teaching:

Pictures of families engaged in various activities. Pictures Nos. 2, 8, 9—Nursery, Kindergarten, Primary Set.

Lesson Development:

See Manual for suggested development as to family activities in which children participate.

Story:

In this lesson if we can get the children to realize that even Jesus

the Son of our Heavenly Father was humble and gladly participated in family activities, the things that they do in their own homes will take on greater meaning. The children will be willing to do as Jesus did—help to do work in the home. For reference as to activities in the life of Jewish children, see Life Lesson For Little Ones, lesson 2. To help at home is being like Jesus.

THE CHILDREN OF ISRAEL IN THE WILDERNESS

Lesson 37. For September 10, 1944

Objective:

To discuss a few of the things that our neighbor's children can do; also to discover how the children of Israel participated together when they had to move away from Egypt and find new homes.

Tools of Teaching:

Blackboard-Chalk.

Lesson Development:

Begin with a sketch or picture of the children who are neighbors of those in your group. Discuss what these children can do and like to do. In doing what things can they help each other? In what ways can neighbor children help adults?

Story:

It was moving day for the children of Israel. Name and discuss the many ways in which the little children helped. They could care for the babies, watch, feed and water the sheep, cows, camels; help gather and prepare food.

SAMUEL HELPS IN GOD'S HOUSE
Lesson 38. For September 17, 1944

Objective:

To discuss what Sunday Home activities the children in our Sunday Home participate in. How do they participate and why? To discover how Samuel helped in God's House.

Tools of Teaching:

The children, songs, gems. Pictures Nos. 106, 105, Nursery, Kindergarten, Primary Set.

Lesson Development:

Begin by complimenting the children on their active participation. Have them repeat some of their successful performances. Encourage some of them to do things that they previously have not done. In a real child centered Sunday School the children take the responsibility of doing nearly everything. Never do for a child what he can do for himself.

Song:

A Happy Helper, page 8, *Little Stories In Song*.

Story:

Even God valued the contributions of a child. He had Samuel live at the Temple and as early as possible he participated in the activities there.

FATHER NOAH AND THE ANIMALS
Lesson 39. For September 24, 1944

Objective:

To discuss how animals and people participate together. What we can do for the animals; what they can do for us; how Father Noah and the animals participated together.

Tools of Teaching:

Pictures of domestic and wild animals. Picture No. 93, Nursery, Kindergarten, Primary Set.

Lesson Development:

Bring to class pictures of animals and pets most familiar to your children. Discuss what the children do for their pets, the food, shelter and care given; what the animals do for the children in return. Be specific. Tell how, for example, your neighbor children care for their pony, are kind to and thoughtful of it. In return this pony pulls a cart with these children in taking them for rides which bring them joy and wonder.

Story:

Heavenly Father, in His Wisdom, did not destroy all of the animals at the time of the great flood. Instead He had Noah take two of every kind with him in the ark. In what ways did these animals repay Noah for his kindness?

The Funnybone

STARTER

Be a selfstarter so the boss won't have to be a crank.

—*Railway Employees Journal.*

COT

Bad habits are like a comfortable bed—easy to get into but hard to get out of.

—*Railway Employees Journal.*

TIE

"Look here, waiter, at the hair I found in the turtle soup."

"Yes sir; this is one time the hair and the turtle came in together."

—*Railway Employees Journal.*



Say! I said an 800-foot jump. Get goin'!

REMEMBER

When you stop to think, don't forget to start again.

—*Sunshine Magazine*

MOGUL

"My brother is working with five thousand men under him."

"Where?"

"Mowing lawns in a cemetery."

BREATHLESS

"I've just been reading some statistics here—every time I breathe a man dies."

"Gosh, man! Why don't you use Listerine?"

DIGEST

"My little sister's baby ate a whole newspaper up."

"What did you do—send for a doctor?"

"No, we just fed him a *Reader's Digest*."

MALICIOUS DEFINITIONS

Athletics—The excuse for modern schools of learning.

Bacteria—The back door of a cafeteria.

College bred—Four-year loaf, made of father's dough.

Etc.—This sign makes people think you know more than you do.

Pedestrian—A man who has two cars, a wife, and a daughter.

Research—Getting things out of many old books never read, and putting them into a new book which nobody is going to read.

Social tact—Making people feel at home when you wish they were.

—*Sunshine Magazine*

the Central States Mission nearly 23 years ago, now has more than 200 members, with a growing Sunday School, presided over by Superintendent (Lieutenant) Glen R. Barlow. Henry E. Turley is branch president. When the branch was first organized, meetings were held in the home of Rudolph J. Bremer, then in a rented hall and later in a frame chapel.

Its new buff-colored brick chapel was dedicated by Apostle Harold B. Lee in 1942, almost exactly a year after construction began. Carpets cover the floors in the chapel and halls, and a leather (Modernfold) curtain between the chapel and recreation hall may be drawn to increase seating accommodations three-fold. A public address system brings everyone within earshot of the speaker.

San Antonio Branch symbolizes the growth of the Church in Texas' vastness, where there are now nearly fifty Latter-day Saint Sunday Schools!

—Wendell J. Ashton.

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SAN ANTONIO BRANCH CHAPEL

San Antonio lies deep in the heart of Texas—historically as well as geographically.

No name is quite so dear to Texans as “Alamo,” designating a Franciscan mission in San Antonio where a handful of liberty-loving patriots in 1836 held out to the last man against an army of 4,000 Mexicans during a 12-day siege of smoke and roaring guns. “Remember the Alamo!” became freedom’s rallying cry across the Longhorn ranges of the Southwest.

San Antonio, since its founding in 1714, has been under seven flags: Spanish, French, Mexican, Mexican Charter, Texan, Confederate, and the United States. Eight battles for independence were fought in or near San Antonio during 1776-1836.

Texas was still a lone star in 1843 when William S. Steffey, going there on business, was ordained an elder by Apostle Willard Richards and appointed to preach in Texas. That is the first mention in the annals of the Church of missionary work in the land of the Rio Grande.

Texas was part of the Southern States Mission until 1898, when it came into the Indian Territory Mission (later named Southwestern States Mission). In 1904 it became part of the Central States Mission, and 27 years later the Texas Mission was organized. Also, Spanish-American Mission today sends missionaries among Texas’ Mexican residents. Too, Texas has a thriving ward with a beautiful pink stone chapel at El Paso (part of Mt. Graham Stake).

San Antonio branch, organized by President Samuel O. Bennion of
—More on other side